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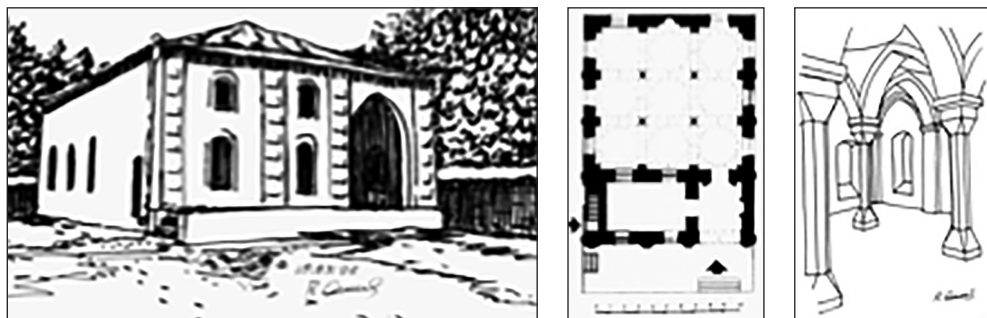
## MONUMENTS OF ARCHITECTURE IN FIZULI (MOSQUES)

**Abstract.** Mosques were built in Fuzuli as well as in many towns and villages in Karabakh. Haji Alakbar, Haji Giyasaddin, Horadiz, Gochahmadli, Mardinli and other mosques are of this sort. Mosques in Fuzuli region are historically divided into three groups: the first group includes up to architect Karbalayi Safikhan; the second group was built by Karbalayi Safikhan himself; those who entered the third group were built after him under the creative influence of this architect.

**Key words:** architectural monuments, mosques, design, construction, architectural peculiarity.

**Introduction.** It appears from the sources on the history of Azerbaijan, that as the pressure of the Arabs on the indigenous peoples living in the territories conquered by them increased beginning from the 7th century the promotion of Islamic religious was also increased and as a result mosques were constructed on the places of the temples belonging to the pre-Islamic religions [6]. Mosques were constructed in such places where they could play central role in the establishment of the settlement plan. It appears from the historical sources that mosques were not used for worship, training, education only, but were also used as a sacred public building of large capacity in the solution of interstate social problems. For this purpose, as in many towns and villages of Garabagh, a mosque was built in the center of Fizuli as well. According to local elderly residents, the building of the mosque was ordered by their fellow-villager Haji Alakbarbey. (Fig-1) Therefore, the mosque still bears his name. There is an opinion that besides this mosque, Haji Alakbarbey built a mill, a bath-house and underground water source as well. But to our regret, they did not reach up to the present day. It is said that, by firing a shot from his balcony Haji Alakbarbey signaled the beginning of the four constructions at the same time.

**The interpretation of the main material.** The plan of Haji Alakbarbey mosque was a square-shaped. Its main idea is the same as in the Juma mosques in Shusha and Agdam. However, unlike the mosques in Agdam and Shusha, the portal of Haji Alakbarbey mosque is asymmetrical. And this is due to the rather large glassed veranda designed for women and the subsidiary room on the ground floor - under it. Pilasters installed on three other facades of the mosque are considered to be a continuation of its internal structures.



*Figure-1. The Haji Alakbar mosque in Fizuli town. The plan and interior of the Haji Alakbar mosque in Fizuli town. Draft and dimensions by R. Garabaghli. 02. 03. 1991 year.*

By adding rectangular geometric figures on the pilasters in the main facade the architect tried this part to look even more beautiful. The asymmetrical dusky portal with bow-shaped arch arranged in the white background of the main facade and decorated with geometric elements attracts attention from afar. The mosque's main entrance and the inscription in the old alphabet are also here. We read these words in the inscription: "Built by architect Kerbalayi Safikhan Garabaghi's" and the date of construction-1307 Hijrah (1889-90). (Fig-2) Taking into account the local climate, the architect had designed the interior of the mosque so that anyone entering here even in summer heat would meet with coolness and silence. The vault and the nine central domes of the prayer hall are supported by the four octagonal columns. They also divide the prayer hall into three naves. The bow-shaped arches supplementing the bays in the hall are of the same constructive position and is in harmony with



*Figure-2. Architect Kerbalayi Safikhan Garabaghi. 1817-1910. Drawn by R. Garabaghli. 1993 year.*

it. The talented architect having arranged the pilasters of the inner wall on the same axis with the columns in the center of the arch and placing a wing of the columns on them achieved the goal: to lessen the weight on the columns, also to look the interior aesthetically beautiful. As a result, the constructive elements of the building are transformed into bliss works of architecture and delight our eyes, and there is no necessity for deceptive decorative elements. Of course, this kind of works are regarded highly in architecture, and this is the indicator of the intellect and talent of the artisan. Like in Agdam and Shusha mosques, here on the second floor, opposite to the altar the architect has built a glass veranda exclusively for women. The entry is not from the portal of the mosque, but from the special door on the left side of the building. As in all the mosques of Garabagh the floor of the Haji Alakbar mosque was decorated with rugs and carpets tastefully woven by the Garabagh women. The study of Haji Alakbar mosque showed that the local builders not once having carried out spontaneous restoration works on this monument which included in Kerbelai Safikhan Garabaghi's mosques without minaret and as a result the roof of the building has been modernized and the view of the pool in the opposite changed. People say that, the pool was built by Haji Alakbarbey's close relative Jamal bey Vezirov and his name was inscribed there. Of course, when we conducted the research works here once, along with the architecture we were interested in the personality of these generous people as well, and we gave a little information about them in the book "The architect Kerbalayi Safikhan Qarabaghi" published in 1995 in "Azerneshr". But taking into account this work to be associated namely with Fizuli district, we briefly present some points related to Haji Alakbar bey and Jamal bey Vezirov.

Haji Alakbar bey had worked in various positions in Baku province. In the declining years of his life he fell gravely ill and left for Tiflis for treatment. After being cured he first goes to Ganja, then to his ancestral land - Garabulag- the present Fizuli town. The poor and miserable appearance of his native land filled his heart with compassion. So, Haji Alakbar bey decides to spend the rest of his life to the development of this native town and for this purpose he invites a group of well-sinkers from Iran and builders of the mosque from the Shusha fortress. He reminds the masters from Shusha about his wish of building the mill and the bath, and they agree with pleasure. Thus, Haji Alakbar bey instructs the Iranian masters with the construction of kehriz and those from Shusha with the construction of the mosque, bath-house and the mill.

It is said that this event offended one of the authoritative beys of Garabagh Jamal bey Vezirov's self-esteem. Hearing this, Alakbar bey entrusted him to bear the expenses for construction of the pool in front of the mosque. This job did not really require too much money, but for the sake of a good deed, he gives his consent. Thus, all the works done for the sake of peace and comfort of the Fizuli people were completed within a short period. As a sign of respect for his good deeds the local community buried him in front of the first window, on the left side of the prayer hall of Haji Alakbar bey mosque.

We would like our historians, along with these two persons, to conduct extensive research on our countrymen, who had played an important role in the development of our native land and let the future generations to know them closely.

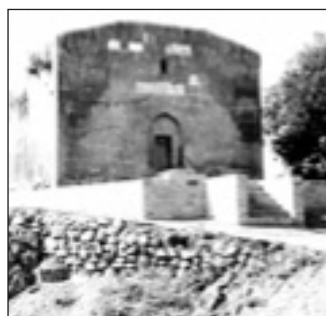
Studies have shown that mosques in Fizuli area in terms of history can be divided into three groups:

The first group includes those built up to Kerbelai Safikhan;

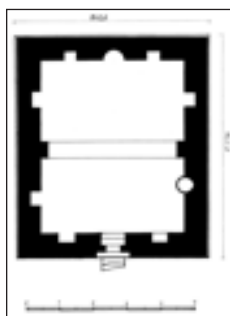
The second group includes those built by Kerbelai Safikhan;

The third group includes those built then, under the influence of the architect's creativity [1].

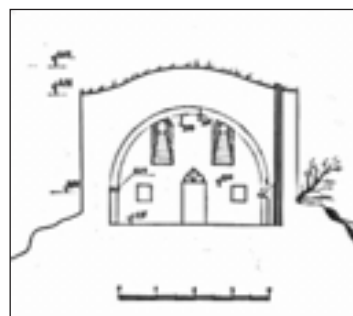
Only one of the mosques in the territory of Fizuli built up to Kerbelai Safikhan has reached our times in good condition. And this is above mentioned Haji Giyasaddin mosque in Garghabazar village. (Fig. 3) The dates of construction of the mosque and caravanserai are the same century (XVII). We read these words in the inscription above the door: "O Allah, Mohammed or Ali. This mosque was constructed by a generous servant of God Haji Giyasaddin. Hijrah 1095." The inscription on the right side says: "Allah is the one who opens the doors".



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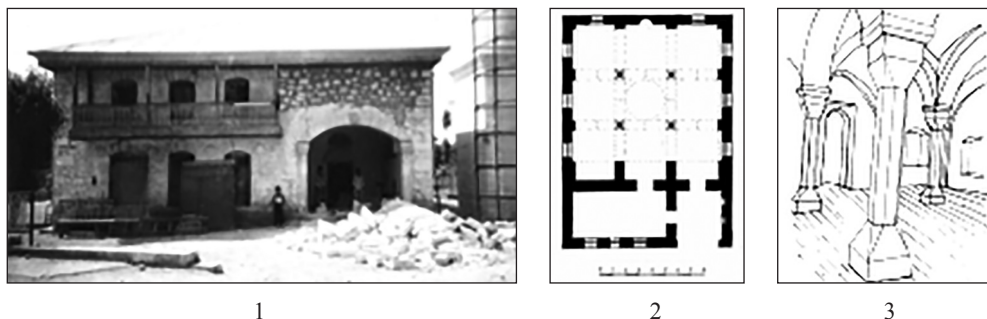


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**Figure-3. The Haji Giyasaddin mosque in Garghabazar village. 1. General view of the mosque, 2. Plan, 3. Section. Draft and dimensions by R. Garabaghli. 02. 03. 1991 year.**

Being constructed on the large rocks on the hill in the center of the village, this mosque consisted of only room with width 8.12m and length 9.45m. It is only entrance door being completed with bow-shaped arch is faced with the altar. There are small niches on right and left sides of the altar completed with wave-shaped arch, and slightly above the floor on side and front walls. A pair of windows placed above the niches on the side of altar allows enough light to illuminate inside of the mosque. There was a heater on the wall to heat the inside of the mosque during winter time and its smoke pours from a hole on the ceiling. The roof of the mosque is completed with a semicircular vault. To increase its strength, the second adjoining vault was built beneath the ceiling. Undoubtedly, the mosque was designed not only for the rural people but also for the Muslims who stayed at the caravanserai as a guest. First of all, being constructed near the caravanserai allows us to say this. It should be noted that there is also bath and underground water line near the caravanserai along with the mosque. All these are the characteristic features inherent to architectural traditions of the Muslim East.

As we mentioned above, the mosques in the second group are those built by Kerbelai Safikhan Garabaghi. One of them is the Haji Alakbar mosque which we mentioned above. One of the other mosques is located in Horadiz (Fig. 4) and another one in Gochahmadli village (Fig. 4). First of all, it should be noted that the plan and the construction design of both mosques are similar to Haji Alakbar mosque. However, the wooden balcony on the top façade of Horadiz mosque is the element distinguishing it from the others. The fate of the architectural monuments is like the human fate. Some of them (palaces) are decorated as bride, some (fortress) look to the vast valleys, caravan routes like a bird perched on the highest mountain peak, and some (mosques) are praying to God's temple by extending their "long arms", and some (tombs) are looking out to passerby from ancient burial grounds for centuries.



*Figure - 4. The Juma mosque in the village of Horadiz. 1. General view of the mosque, 2. Plan, 3. Interior. Draft and dimensions by R. Garabaghi. 02. 03. 1991 year.*

The mosque in Horadiz, erected many years ago than the Gochahmadly mosque, is located near the ancient kehriz in the center of the village. Overall dimensions of the mosque are 13.7 x 18.18 m. Like in Haji Alakbar mosque the four octagonal stone columns in the prayer hall separate it into three naves. In addition, the glass gallery built for women in the opposite of the altar contain the idea of interior design. However, as mentioned above, the wooden balconies constructed on the side of the portal-in front of the windows on the second floor is one of the features that distinguish it. Owing to these balconies it bears resemblance to the residential building than the mosque. But in any case, the balconies have a certain function as well. According to elderly local residents, during religious ceremonies mullah, akhund or influential people of the village standing on the balcony used to address to the public.

The existence of the second quarter mosque in Horadiz village (Fig.5) shows that it was mainly functioning as the Juma mosque. These balconies were constructed in the facade of the mosque for this reason. One of the features distinguishing the Horadiz mosque from the Haji Alakbar mosque is the large number of inscriptions on its facade and portal. They are 10 there. These ten inscriptions were carved on a stone slab, each being in a different geometric form.



*Figure - 5. A quarter mosque in the village of Horadiz. Photo by R.Garabaghli. 1988 year.*

For instance, the four stone inscriptions between the windows of the ground floor are circular, the one on the top of the portal - trapezoid, those on the right and left of the entrance - rectangular, the stone which is the completion of the entrance - arch-shaped and the seat of the one relatively above is straight and the top is semicircular. Like these stones that differ in their geometric form, the inscriptions differ in the content as well. Those inscriptions related to the religious themes on the side and over the entrance mostly attract attention. It appears from the inscriptions that the mosque began to be constructed in 1308 Hijrah (1890-91) by order of Haji Mullah Abdullah. The other inscription shows that the construction of the mosque was continued by Haji Mammadgulu and completed in 1326 Hejira (1908). According to local residents, Haji Mammadgulu was Haji Molla Abdullah's son. If it is so indeed, then it appears that the construction of the mosque beginning by the father were

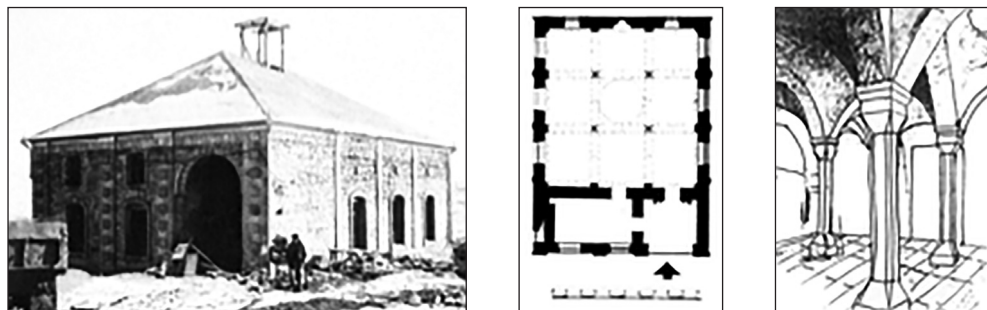


stopped for some reason or other, then after 18 years this noble work was continued and completed by his son. But it is rather interesting that the mosque of Horadiz was not named after none of these two persons. It can be assumed that despite these two men were the initiators of the mosque's construction, all the villagers bore the expenses of the construction and worked there. In our opinion, therefore the mosque was nameless. It should be emphasized that, till the occupation of Fizulidistrict planned restoration works were being carried out both in Haji Alakbar and Horadiz mosques. But the war interrupted it. In any case, it was necessary to stop the restoration. Because despite the high quality the new minarets were being erected far from the buildings. The minarets recalling a chimney installed in the yard of the factory would undermine the solution of the mosque's composition. In our view, if the minarets of both mosques were built in the right corner of the main facade it would have been more traditional and complete architectural solution. We should note that Safikhan far seemingly had placed niches (wooden) in this part of the portal. Opening these niches as a door one would be able to enter the minaret. At one time, while conducting investigation there we made a motion to the restorer architect and construction workers with these suggestions. Stressing that the minaret historically was built long after the mosque they tried to ground such an architectural solution. But if so an inscription could be written and put on the minaret. We consider necessary to note that the inscription informing the date of construction of the minaret had already been put on. Then rises a question: What made the people to build minarets isolated from the mosques and to spoil the composition of the building? We hope that restorers will make their work more efficiently after the liberation of Garabagh from the Armenian occupation.

The mosque in Gochahmadly village is considered to be one of the last religious buildings in Safikhan's creativity. (Fig.6) As we mentioned above, the mosque was erected on the upper end of the village, on a foothill plain in front of Shukur bey's mansion. Despite of slight differences in size of the mosque, both for outer and interior architecture and for the design it reminds the Haji Alakbar mosque. Four octagonal stone columns in the prayer hall, the bow-shaped archs and domes, as well as pilasters on the load-bearing wall surface placed on the same axis are almost identical structural elements with those in Haji Akbar Mosque.

A glass gallery for women facing alter, on the second floor of the interior and a separate entry going upstairs on the mosque's side shows the architect

to remain faithful to his own creativity. The inscription above the entrance gate indicates as the date of construction the 1905-1906 years. The ruins of the building built near the Gochahmadly mosque that later was seriously damaged, in terms of the constructive structure repeats its elements. It can be assumed that this served as a subsidiary building of the mosque. As we mentioned above, the third group of mosques include those built afterwards, under the influence of the architect Kerbelai Safikhan Garabagi's creativity.



*Figure - 6. The Gochahmadly village mosque. 1. General view of the mosque, 2. Plan, 3. Interior. Photos and drafts by R. Garabaghli. 1993 year*

First of all, it should be noted that these mosques by outward resemblance remind the quarter mosques built in Shusha by Safikhan. One of such mosques is in Garakhanbeyli village. The wall corners, sides of the doors and windows of this mosque, not so differing from the village houses for its appearance, are bordered with flatly evened stones. The asymmetrical mosque portal is completed with the only arch-shaped stone on the top. Although the stone is semi-circular above, it is divided into 5 small semicircles in the inside. The central semicircle has the moon and the stars embossed on, the others have vegetal ornaments carved in keeping harmony. Below them there is inscription of the mosque. The window on the right side of the entrance door is the replica of the windows in the Julfalar and Haji Yusifli quarter mosques of Shusha. Windows placed at this level are usually designed to light the women's section. It should be noted that in the prayer hall of the Garakhanbeyli mosque, at a height of 1.2 m from the floor level, on the opposite side of alter there is a special place for women. The flat-shaped roof of the mosque is supported by eight wooden columns. The columns standing in two rows in the hall divide it into three naves. Windows lined up on both sides light the praying hall. As it



indicates there was a necessity in the tradition of Safikhan while building the Garakhanbeyli mosque that had a simple solution of design and architecture. We observe the same idea in the example of Dedeli and Beyuk Behmenli village mosques. Although the Dedeli and BeyukBehmenli villages are at a long distance from each other, mosques in these villages have many common, but at the same time they have some differences. For example, the entrance of the Beyuk Behmenli village mosque is from the side of main façade, while the entrance to the Dedeli mosque is on the right side. Unlike the Dedeli mosque the Beyuk Behmenli village mosque has two windows to illuminate this section of the mosque, despite both mosques have a special place intended for women. 10 wooden columns divide the interior of the Beyuk Behmenli mosque with 9.8 m bays into three naves, and 5 columns divide the interior of the Dedeli mosque with 9.43 m bays into two naves. As it indicates, both mosques differing from each other by some external architectural elements, the interior design elements have the same and distinctive features as well.

Conclusion. Much to our regret, none of these mosques has inscription on. But unlike them the Merdinli mosque differs from the Dedeli and Beyuk Behmenli mosques both for its architectural solution and inscriptions in the facade. In contrast to it, the Gejejohzlu village mosque hardly differs from the village houses. But in any case, these mosques are places of worship for our people and, the center of religious unity. Therefore, they should be investigated and passed on to future generations. Much to our regret, as a result of occupation of the territory of Fizuli we are not able to utter any concrete opinion about the monuments in the town, including the religious buildings-vestiges of our near and remote past-in Yukhari (Upper) Refedinli, Guzdek, Divanalilar, Gajar, Veyselli and other villages, as well as the “Dedeli underground water source”, the “Ali bridge”, “Kerem bridge”, the “Bahmanbulagi (spring)”, the “Qayib tomb” and other monuments.

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### ***Rizvan Qarabağlı (Azərbaycan)***

#### **Füzuli rayonunun memarlıq abidələri (məscidlər)**

Qarabağın bir çox şəhər və kəndində olduğu kimi, Füzuli rayonunda da məscidlər inşa edilmişdir. Hacı Ələkbər, Hacı Qiyasəddin, Horadiz, Qoçəhmədli, Merdinli və s. məscidlər bu qəbildəndir.

Füzuli ərazisindəki məscidləri tarixi baxımdan üç qrupa ayırmaq olar: Birinci qrupa daxil olanlar - Memar Kərbəlayi Səfixana qədər olanlar; İkinci qrup Kərbəlayi Səfixanın öz tikdirləri; Üçüncü qrupa daxil olanlar isə bu memarın yaradıcılıq təsiri altında ondan sonra tikilənlərdir.

**Açar sözlər:** memarlıq abidələri, məscidlər, dizayn, konstruksiya, memarlıq özəlliyi.

### ***Ризван Гарабаглы (Азербайджан)***

#### **Памятники архитектуры Физулинского района (мечети)**

Рассматриваемые в статье мечети были построены в Физули, а также во многих городах и селах Карабаха. К ним относятся мечети Гаджи Алекпера, Гаджи Киясаддина, Горадиз, Гочахмедли, Мердинли и другие сельские мечети такого типа.

Исторически мечети в Физули подразделяются на три группы: в первую входят мечети построенные до Карбалаи Сафихана; во вторую группу входят мечети, построенные самим Сафиханом; те, которые вошли в третью группу, были построены после него под творческим влиянием этого архитектора.

**Ключевые слова:** архитектурные памятники, мечети, дизайн, конструкции, архитектурные характеристики.